

Recd 19 Oct/77

SATURDAY, OCTOBER 6, 1877.]

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

ODH, AND CENTRAL PROVINCES,

Received up to 29th September, 1877.

(POLITICAL.)

GENERAL.

THE *Vakil-i-Hindustan* of the 21st September, referring to the article which appeared in the *Civil and Military Gazette* of the 11th September, warning the Government of its dangerous position in India, says that the article implies a great deal more than what appears at first sight to be its meaning. The full import of the article, as understood by us, is that the present is the time of rapid progress, and that the Government should depend on its military strength and be always on the alert, because it is possible that the Government may at any time be attacked as in 1857. Such articles are very mischievous because they tend to arouse unnecessary suspicions in the minds of the rulers. There is hardly to be found a more loyal people upon the face of the earth than the natives of India. The natives of India heartily love the English Government. Every one of them appreciates the peace, the

Circulation,
212 copies.

liberty, and the security of life and property which he enjoys under the British rule. We do not mean to say that the natives have no grievances. The Government has yet to grant them some of their acknowledged rights and privileges. But to say that the Government has to apprehend danger from the natives, or that they imagine that the Government is growing weaker and weaker every day, or that the disturbances of 1857 may at any time recur, is simply absurd. The *Civil and Military Gazette* observes that for Englishmen India still continues to be a country where, according to Lord Metcalfe, they may wake one morning and find that they are all cut down. The events of the 10th May, 1857, may at any moment happen again. The repetition of such occurrences is just as possible as not. We are not expressly charged here with disloyalty, yet these words cast a slur upon our loyalty in a covert way. No subject nation can claim equality with the ruling nation, until the former has satisfied the latter as to its loyalty. We could not possibly claim our full rights and privileges at the hands of the English Government if we were not firmly attached to it. It is under the strong belief of our sincere loyalty to the Government that we emphatically urge our claims upon the Government, we wish to be admitted to the higher ranks of the public service, and we wish that the invidious distinction which at present exists between the rulers and ourselves should cease.

Circulation,
230 copies.

The *Oudh Punch* of the 25th September publishes the following article contributed by its Allahabad correspondent :—

He who takes offence at being abused by the friends or relatives of his wife is a pimp.

When Colonel Wellesley, the British military *attaché* to the Russian camp, went to pay a visit to the Grand Duke Nicholas, the Grand Duke received him with an air of such indifference that all his vaunting or pride froze in the sewer of the (English) policy, and with his face turned away (from Colonel

Wellesley) said with a sneer that the unfortunate spies who come in the guise of friends are worse (than enemies.) The report of this slight even reached the ears of the English ministry. It was expected that England would severely reprimand Russia, but the whole affair ended in the following correspondence. We have not seen the correspondence that actually took place on the occasion, but, speaking in the French fashion, it amounts to this :—

Lord Derby to the Grand Duke Nicholas.

DEAR BROTHER,

Why do you slight us? Did we ever shake our tail and ears? Then why do you treat us with disrespect?

The Grand Duke Nicholas: "Should we not even joke (with the English), as we have given them a daughter in marriage;" then addressing Lord Derby or Colonel Wellesley "He who takes offence at being abused by the friends or relatives of his wife is a pimp."

NATIVE STATES.

The *Safir-i-Hindustán* of the 22nd September, in refutation of the articles of the *Tohfa-i-Kashmír* and the *Koh-i-Núr* condemning the appointment of Professor Ram Chandar as the teacher to the young Maharaja of Patiala (*vide* the *Selections* for the week ending the 15th September, 1877, page 628), expresses its approval of the appointment and praises the Professor for his abilities and good character.

Circulation,
220 copies.

The *Khair-Khwáh Álam* of the 25th September remonstrates against the appointment of Mr. Ram Chandar as the teacher of the young Maharaja of Patiala. Mr. Ram Chandar is a bigoted Christian. He is strongly prejudiced against other religions. His tuition will necessarily prepossess the youthful mind of his pupil in favour of the Christian religion. The Maharaja should be placed under the charge of an unprejudiced and enlightened Hindú or Musalman.

Circulation,
160 copies.

Circulation,
700 copies.

The *Oudh Akhbār* of the 27th September publishes a communicated article which makes some sarcastic remarks about the Begam of Bhupal. The article opens thus. Our Begam of Bhupal is wonderfully fond of changes. She is really an *ignis fatuus*. There was a time when she used to appear unveiled in public, and administered all the internal and foreign affairs of the State. All had free access to her in her public court. But now she is accessible to very few men. The wails and cries of the oppressed no longer reach her ears. Further on, the writer remarks that the retirement of the Begam behind the screen is sure to give rise to some difficulties. She ("children* come to see the pimpled face of an old man") in her old age affects the prime of youth. She was long in search of a good husband. At last she came to know Maulvi Sadiq Hasan, and finding him a proficient in sciences and arts and other things determined to tie the matrimonial knot. Since she has fallen into the hands of this Maulvi, he so jealously watches her that no one could see her face even during the imperial darbar. Now that the Begam has ("after eating three score of mice the cat goes on a pilgrimage to Mecca") retired behind the screen, and freely indulges in pleasure to the utter neglect of the affairs of the State, and has entrusted the entire administration of the State into the hands of the queen consort. Why does she not transfer the State to him and be done with it? The Government of India will never like to see the chief or ruler of a State withdraw from active life and leave the absolute control of affairs in the hands of his officers. The writer makes a few more remarks in the same strain.

Circulation,
175 copies.

The *Vrit Dhārā* of the 14th September, learning from its contemporary, the *Gyān-Sāgar* of Kolapur, that Sanglikar, the Chief of Sangli, has borrowed nine lakhs of

A loan of nine lakhs taken by Sanglikar from the Government of India.

* This proverb is applied when an old man does an act which becomes a young man.

rupees from the Government of India on the security of his two districts of Silhatti and Shahpur, expresses regret that he should be obliged to borrow money. The outbreak of the present famine in his dominions has no doubt put him to additional expense, but he should have been able to meet it without incurring fresh liabilities. Since the destruction of the supremacy of the Peshwas, he has engaged in no war, nor has he had to encounter any famine till now. He is a great native chief. But does his credit stand so low that he could not get nine lakhs of rupees without pawning a part of his estate? Could not the Government of India trust him enough to lend him nine lakhs of rupees without asking for security, although it has its own trustworthy joint-administrator in the State? We wish that his two districts of Silhatti and Shahpur may not share the fate of the Haidarabad assigned districts of Berar.

FRONTIER.

The *Safir-i-Hindustan* of the 22nd September, referring to the constant disturbances caused by the Afridis on the frontier, says that the only means of preserving quiet on the frontier will be found to lie in the answer to the question why were there no disturbances on the frontier during the period intervening between 1854 and 1861, during which time Major Hugh James held the office of Deputy Commissioner, and Colonel Sir Herbert Edwardes that of the Commissioner of Peshawar.

Circulation,
220 copies.

GENERAL ADMINISTRATION.

The *Urdu Akhbār* (published in Marathi at Akola) of the 22nd September, in its column of summary of news, states that a young (European) engineer shot a native. The murderer has been sentenced to eighteen months' imprisonment by the Calcutta sessions court. We are really surprised to find that a punishment of only eighteen months' imprisonment has been inflicted in a case of murder.

Circulation,
130 copies.

Circulation,
220 copies.

(670)

[The *Safir-i-Hindustan* of the 22nd September, on the authority of its correspondent, complains of the improper assessment of the license-tax in Ramghat (Bulandshahr). The work was entrusted to the five members of the committee who assess the chaukidari tax and other taxes every year. They have entirely exempted some rich traders of the town, while they have heavily assessed the others. In support of his remarks the editor has attached a statement containing the names and the amounts of the estimated property of some persons who have been exempted, and of those who have been made to pay the tax but should have been exempted.

The following is the list of those who have been unjustly exempted from the payment of the tax :—

Hardeo Mal, a commission agent and money-lender. His property is estimated at sixty or seventy-thousand rupees. The records of the registry office will bear testimony to his money transactions. His son is a member of the committee above mentioned.

Bhudeo and Sham Lal, money-lenders. The value of their property is estimated at fifty-thousand rupees.

Bihari, a grain-merchant and money-lender.

Lokmandas, a money-lender.

Brij Lal and Jamna Das, very rich money-lenders.

Paras Ram, a *gur*-dealer.

Quji Ram, ditto.

Gobind Ram, ditto.

Janki, a cloth-merchant. He is a member of the said committee.

The following is the list of those men who should have been exempted from the payment of the tax :—

Gopal, a Brahman, has been assessed at Rs. 16. He is a poor man and lives on the presents and alms which he gets

from pilgrims. Uma Dat and Ram Kishn also live on alms. A license tax of Rs. 8 has been imposed upon each of them.

Lala, a poor grain shopkeeper, Khawani, a very poor man, and Narotam, chamar, a poor contractor, have each of them been assessed at Rs. 8.

The *Mufid-i-Am* of the 20th September says that the imposition of the license tax in the

Circulation,
100 copies.

The license tax. North-Western Provinces at the present time of distress which is more or less severely felt all over India, presses very heavy upon the poor traders. In Agra the people are severely suffering from the famine, and the imposition of the tax has aggravated their condition. At the time of assessment the muharrirs put down the names of all traders and shopkeepers, rich and poor, and taxed them at the one rate or the other. Many traders had therefore to appeal to the Collector to be exempted from the payment of the tax, and were unnecessarily put to the expense of a stamp fee of four anas. After instituting full enquiries in each case, the Collector has been pleased to exempt hundreds of men from paying the license tax. In the present time of distress, it behoves the Government to render relief to the people and not to saddle them with a new tax. If the Government will refrain from levying the license tax until the present calamity is over, it will impress the people with a strong sense of its kindness and love for them.

A correspondent of the *Agra Akhbār* of the 21st September, after referring to the precarious state of the majority of traders and shopkeepers in the North-Western Provinces, says that the effect of enforcing the License Act will be that many traders, whom we see working at their trades to-day, will be repairing some road as labourers to-morrow. We are really unable to understand on what principles the provisions of Act VIII of 1877 are based. This Act gives unlimited power to the magistrate. There is no check upon his improper assess-

Circulation,
327 copies.

ments. His orders are final. As regards the Bombay and Madras Presidencies it must be conceded that they suffered from a famine, and, therefore, could not be made to pay the license tax. But why have Bengal and the Panjab been exempted from the payment of the tax? As regards the material condition of the people, they are much better off than the North-Western Provinces. Each man has been assessed according to the kind of trade which he practises and not according to his income, which is unjust. Many men carry on trades which come under the first class or the second class, but their income is scanty and barely suffices for their necessary expenses. The last sentence of para. 7 of Board's Circular Letter No. 4 P.-790 to Collectors is very objectionable. The meaning of the sentence in question is that in case the people evade the operation of the License Act, and the money calculated on by the Government is not raised, the Government will be obliged to impose other taxes. This sentence insinuates that we are refractory and that the Government is weak, although there is nothing to cast doubts on our loyalty or on the strength of the Government. The writer then proceeds to rebuke the natives for their want of courage and intelligence in not utilizing that freedom which the Government has granted them. In Europe when any new bill is enacted, large public meetings are held by the people to criticize it and get it weeded of its objectionable sections. But in this country neither the educated men nor the members of the native press take the trouble to criticize the public measures of the Government, and the result of this is that they suffer in their purses, and their silence is looked upon as a sign of their incapacity.]

Circulation,
212 copies.

The *Vakil-i-Hindustan* of the 22nd September remonstrates against the appointment of native *râises* as honorary magistrates. The native *râises* are, as a rule, a set of uneducated and unscrupulous men. To promote their private ends they will not hesitate to adopt any mean expedient. Every European

officer must be well acquainted with the character of our rāises. To confer magisterial powers upon this class of men is but to entrust them with a strong engine of oppression. They have all kinds of interests in the place where they live. They have enemies and friends. They are debtors to some and creditors to others. In these circumstances they are naturally tempted to abuse their magisterial powers. It is monstrous to expect justice at their hands. They yield to their feelings of private grudge and enmity. If the Government has created the institution of honorary magistrates to win the good will of the rāises, it should find out other less objectionable means of attaining that object. It should confer titles and jagirs upon them.

The *Rafah-i-Am* of the 24th September says that the office of honorary magistrate is coveted by

Circulation,
600 copies.

Honorary magistrates, and special commissioners appointed to make local enquiries in some cases.

greedy persons as a ready means of making money. Similarly, those men who hang about the courts and are

occasionally deputed as special commissioners to make local enquiries, are much better off than public servants and traders. The courts should appoint only those men as commissioners who are distinguished for their ability and honesty. The court hangerson, who follow no regular trade or profession and who wholly depend for their subsistence on what they can get from being occasionally appointed commissioners, should never be selected for this office. Before appointing a commissioner in any particular case, the court should ascertain how often has the same man been appointed to that office within the last month.

A correspondent of the *Oudh Akhbār* of the 25th September condemns the present system of

Circulation,
700 copies.

The propriety of making a distinction between respectable and common prisoners in jails.

treating all prisoners alike in the jail. The advocates of the present system contend that justice demands

that all convicts, whether of noble or low birth, should be subjected to the same treatment in the jail. However, it is

pitiable to see respectable men accustomed to live in ease and comfort subjected to the same severe discipline, as regards the amount and kind of labour, food, and dress, with the lowest convicts. One of the causes which lead to riots and disturbances in jails is this very severity of discipline, which is intolerable to convicts belonging to respectable classes of the community. Moreover, such a thing as a difference in the treatment of prisoners already exists. To realise the truth of this remark we have but to refer to the case of European and Native convicts. The respectable convicts should be more leniently dealt with in the matter of labour, food, dress, &c. As to the objection that the proposed scheme will be more costly to the State, it may be said that the prisoners, who wish to be leniently dealt with, should be asked to pay their own expenses, which they will gladly do.

Circulation,
230 copies.

The *Oudh Punch* of the 25th September has the following article in the form of an Act :—

The Gambling Certificate Act enacted in the first year of the reign of Her Majesty the Queen.

Whereas it is expedient, on political considerations, and for the good of the people, to publish and amend Act III of 1867 which is in force in the North-Western Provinces, the Presidency of Fort William, the Panjab, the Central Provinces, and especially Oudh ; it is hereby enacted as follows :—

PRELIMINARY.

I.—This Act may be called the Gambling Certificate Act of the first year of the reign of Her Majesty.

II.—In this Act the word “men” shall be understood to mean the following classes of people, the nobles, wasika-holders, free landholders, zamindars, taluqdars, pensioners, and European officers.

III.—This Act extends to the whole of British India, and is applicable only to those classes of people enumerated in section 2 of this Act.

IV.—According to section 12 of Act III of 1867, gambling is any game which is not played as a game of mere skill, provided that it leads to the ruin of the country and of the nobility and gentry, and is played with any of those instruments of gaming detailed in section 4 of Act III of 1867.

Explanation. According to section 4 of Act III of 1867, cards, dice, counters, money, and other instruments of gaming are the instruments of gambling.

V.—Skill means, generally, that power or faculty of thinking which is to be presumed to dwell or lie in the brain of each member of the legislative council.

EXCEPTIONS.

(1)—Quail-fighting, cock-fighting, * *lál*-fighting, kite-flying, &c., in which money is at stake.

(2)—Boat-races, horse-races, billiard-matches, &c., in which money is at stake.

(3)—According to section 13 of Act III of 1867, public streets and thoroughfares are also exempt.

VI.—It is legal or rather incumbent upon all “men,” European gentlemen and officers, the inhabitants of all British India, especially half the population of Lucknow, to squander their money in boat-races, billiard-matches, cock-fighting, &c.

VII.—The Government binds itself to reimburse them by introducing new taxes and adopting new administrative measures, while they squander their money in this pious work, birds are tortured and the country is ruined.

VIII.—The “men,” referred to in section 2 of this Act, should remember that by Act III of 1867 any hazardous games or matches do not come under the category of gambling.

The principles of the Act :—

(1)—Quail-fighting, *lál*-fighting, cock-fighting, kite-flying, matches, &c., are those hazardous games

* *Lál* is a kind of small bird.

in which the rich persons indulge, and, therefore, deserve to be exempted from the provisions of the Act.

(2)—Boat-races, billiard-matches, &c., are games of skill and are indulged in by European officers, and, therefore, deserve to be exempted from the provisions of the Act.

The word gambling in itself is abominable. Games and matches are not productive of any evil consequences, and, therefore, do not come under the head of gambling.

IX.—There are good reasons for believing that it is impossible that such games as quail-fighting, cock-fighting, billiard-matches, &c., should have any evil effect upon the manners and habits of those "men" referred to in section 2 of this Act, or that these games should lead them to commit any cognizable offences.

X.—Every man, whose father, grandfather, or any other ancestor ever indulged in cock-fighting, boat-races, or horse-races is bound by this Act to spend the greater part of his income, at all events on *lâl*-fighting or billiard-matches.

XI.—If these heavy expenses reduce him to poverty, he would be justified in borrowing money to maintain the old reputation of his family, and should continue to do so as long as he can procure money by any fair means without having recourse to fraud, forgery, or theft.

EDUCATION.

Circulation,
300 copies.

The *Mirat-ul-Hind* of the 15th September remonstrates against the introduction of the new scale of tuition fees in the schools in Oudh. According to the present system each student is charged according to the income of his parent or guardian. Two annas is the minimum and Rs. 5 the maximum of the fee charged. But now it appears from a circular of the inspector of schools in Oudh that a uniform scale of fees will

be introduced from the beginning of the the next year, as follows :—

School.	Fee.	Classes.
High schools	... 8 as. ...	The 1st and 2nd classes.
Ditto	... 6 „ ...	The 3rd and 4th classes.
Ditto	... 4 „ ..	The 6th, 7th, 8th, and 9th classes.
Tahsili anglo-verna- cular schools.	6 „ ... 3 „ ...	The 1st and 2nd classes. The 3rd class to the last class.

It should be observed that those poor men who now pay two or four annas with difficulty for the education of their sons, will hardly be able to pay eight annas, and the result of this will be that they will have to withdraw their sons from the schools. In tahsili and village schools the teachers cannot realize the total fees from the parents of the students, and have to pay something out of their own pockets every month. It will then be a hard job for them to realize the enhanced fees.

A correspondent of the *Oudh Punch* of the 25th September says that since the commencement of British rule in India four calamities, viz., cholera, fever, drought, and excessive rains, used to afflict the country alternately, and carry off hundreds of men. They were originally created with a view to prevent an excessive increase of human population. Cattle also used to fall victims to diseases. But all the while the Education Department was secure against the inroads of reduction. The Government took it under its fostering care and gradually encouraged it. As soon as it began to make progress those natives who were themselves uneducated and unenlightened, tried to further its cause by contributing donations and subscriptions. All Natives and Europeans were equally bent on encouraging it. It was hoped that it would prove the means of spreading civilization and enlightenment all over the country. Then, all of a sudden, the storm of

Circulation,
230 copies.

Reduction of expenditure in the Education Department.

reduction overtook it, and its lustre began to fade. Colleges were the first to suffer from the strokes of lightening; normal schools were the next to suffer; and last of all middle schools were swept away by the flood. In short, the whole of the Education Department was upset like old Greece. The rich have no love of learning, nor have they time to acquire it. All their time is spent in quail-fighting, cock-fighting, sensual pleasures, &c. As regards the poor, they cannot afford to pay for their own education. India will therefore again gradually relapse into its original state of darkness from which it has just begun to emerge. English educated natives used to contend for their rights, and to urge their claims to high appointments usually held by Europeans. But the present stroke of policy will prove very effectual. Now natives will not be able to acquire a high English education, nor to urge their claims to high appointments. This is indeed what is meant by a wise policy.

LOCAL AND MISCELLANEOUS.

Circulation,
300 copies.

A local correspondent of the *Kavi Vachan Sudha* of the 24th September draws the attention of the inhabitants of Benares to the distress of the poor classes of the community caused by an abnormal rise of prices. All men should pray for rain, and request the district authorities to adopt measures to mitigate the severity of famine. The exportation of grain from the district should be altogether stopped. The grain-dealers should be ordered to sell grain at moderate prices. The Government and the bankers should raise a sum of forty or fifty thousand rupees which should be laid out in importing grain and selling it at cost prices to the people. Some relief works should be started. Immediate arrangements should be made to alleviate the distress of the sufferers.

Circulation,
130 copies.

The *Anjuman-i-Hind* of the 22nd September, after praising the Government for acting upon the free trade principle, says that that principle should not be strictly adhered to in the case of grain-

trade. A strict adherence to that principle in the present time of calamity will be attended by loss of life and will imperil the peace of the country. But the Government never hesitates to adopt any measures, although they might be incompatible with justice, when its own interests require it. Even in the present time of distress it has thought fit to impose the license tax in the North-Western Provinces. Owing to some reason or other the Government treasuries do not cash currency notes, and accordingly the notes now sell at 12 or 14 per cent. discount, then why should not the Government interfere in the grain-trade for the sake of the poor people? If prices continue to rise as at present, and no check is put upon the grain-market, a general famine will spread over the whole of Upper India, and the Government will find it much more difficult to grapple with this famine than with the Bengal and the Madras ones. Besides, the sufferers, unable to bear the pangs of hunger, will begin to commit plunder and robbery, they will prefer a speedy death at the hands of the police to a slow death by starvation. Grain riots like those which have already taken place at Delhi and Patiala will become general throughout the country. For Government to refrain from a little unwonted interference in the grain-trade virtually tempts people to commit illegal offences. The Government should ask the grain-dealers to sell grain at a moderate profit, and no man should be allowed to store up large quantities of grain.

The *Nusrat-ul Akhbār* of the 21st September, referring to the attacks of the Anglo-Indian Press on the Native Press, says that the members of the Anglo-Indian Press, being low and mean fellows, are envious and jealous of the Native Press. They cannot see others thrive without envy. They would be astonished, or rather die of astonishment, if they were told that in the times of Muhammadan Emperors, even the insurgents and rebels, to say nothing of seditious writers, were not only exempted from punishment but used to get rich jagirs and

Circulation,
100 copies.

estates. Would it be expedient that the Native Press should try to convert the English Government into Wajid Ali Shah by false praise and flattery, and thus eventually lead to the loss of its own prestige and that of the Government? The Anglo-Indian Press is notorious for falsehood and flattery: and its secret object is that the Native Press also should lose its prestige like itself.

Circulation,
700 copies.

A correspondent of the *Oudh Akhbār* of the 24th September urges that relief works should be now started in every part of the country without further delay. An appeal should be made to public charity in behalf of the sufferers. The octroi duties on grain should be also remitted as long as the famine lasts.

Circulation,
85 copies.

The *Lauh-i-Mahfúz* of the 21st September says that the Government should ask the unconscientious grain-dealers not to demand absurdly high prices for their grain but to sell it at a reasonable profit. No one should be allowed to make wholesale purchases of grain at any grain market. Men who have got stores of grain and are unwilling to part with it at the present prices should be compelled to sell it.

The rise of prices.

LIST OF PAPERS EXAMINED.

(681)

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.
1	Agra Akhbār ...	Agra	Urdū	Weekly	Sept. 21st, 1877.
2	Akbār-i-'Alam	Meerut	Ditto	Ditto	" 15th "
3	Akbār-i-'Am ...	Lahore	Ditto	Ditto	" 26th "
4	Akmal-ul-Akbār	Delhi	Ditto	Ditto	" 23rd "
5	Aligarh Institute Gazette	Aligarh	Urdū-English	Bi-weekly	" 22nd & 25th, 1877.
6	Allahabad Akhbār	Allahabad	Urdū	Daily	Sept. 24th to 29th, 1877.
7	Anjuman-i-Akbār	Sháhjahánpur	Ditto	Bi-monthly	August 1st, 1877.
8	Anjuman-i-Hind	Lucknow	Ditto	Weekly	Sept. 22nd, "
9	Anjuman-i-Panjab	Lahore	Ditto	Ditto	" 21st "
10	Anwar-ul-Akbār	Lucknow	Ditto	Tri-monthly	" 20th "
11	Ashraf-ul-Akbār	Delhi	Ditto	Ditto	" 21st "
12	Benares Akhbār	Benares	Hindī	Weekly	" 20th "
13	Dabdaba-i-Sikandari	Rámpur	Urdū	Ditto	" 24th "
14	Gwalior Gazette	Gwalior	Hindī-Urdū	Ditto	" 23rd "
15	Jaipur Akhbār (Rajputana)	Jaipur	Urdū	Ditto	" 21st "
16	Jalwak Tār	Meerut	Ditto	Ditto	" 24th "
17	Káramah ...	Lucknow	Ditto	Ditto	" "
18	Kaukab-i-Hind ...	Ditto	Ditto	Bi-monthly	" 26th "
19	Kavi Váchan Sudha	Benares	Hindī-English	Weekly	" 24th "
20	Khair Khwah-i-'Alam	Delhi	Urdū	Ditto	" 25th "
21	Khair Khwah-i-Hind	Ditto	Ditto	Ditto	" 24th "
22	Khair Khwah Panjab	Gujranwála	Ditto	Bi-monthly	" "
23	Lauh-i-Mahfúz	Moradabad	Ditto	Weekly	" 14th & 21st, 1877.

List of papers examined.—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY OR OTHERWISE.	DATE.
24	Lawrence Gazette	Meerut	Urdú	Weekly	Sept. 25th, 1877.
25	Lytton Gazette	Delhi	Ditto	Bi-monthly	" 22nd "
26	Máwá Akhbár	Indore	Marahiti	Weekly	" 19th "
27	Mashir-i-Qaisar	Lucknow	Urdú	Ditto	" 23rd "
28	Mihir-i-Darakhshan	Delhi	Ditto	Tri-monthly	" 21st "
29	Miratul-i-Hind ...	Lucknow	Ditto	Monthly	" 15th "
30	Mitra Bilas ...	Lahore	Hindí	Weekly	" 24th "
31	Mufid-i-Am ...	Agra	Urdú	Tri-monthly	" 20th "
32	Mufid-i-Hind ...	Delhi	Ditto	Weekly	" 24th "
33	Mutlai-i-Núr	Cawnpore	Ditto	Ditto	" 26th "
34	Naiar-i-Azam ...	Moradabad	Ditto	Ditto	" 26th "
35	Najm-ul-Akhabár	Meerut	Ditto	Ditto	" 24th "
36	Nátya Patra	Allahabad	Hindí	Monthly	" August 9th "
37	Nizam-ul-Akhabár	Delhi	Urdú	Weekly	Sept. 24th "
38	Núr-i-Afshan ...	Ludhiana	Ditto	Ditto	" 27th "
39	Núr-ul-Anwar	Cawnpore	Ditto	Ditto	" 29th "
40	Nusrat-ul-Akhabár	Behli	Ditto	Tri-monthly	" 21st "
41	Oudh Akhbár	Lucknow	Ditto	Daily	" 24th to 29th, 1877.
42	Oudh Punch	Ditto	Ditto	Weekly	Sept. 25th, 1877.
43	Panjab-i-Akhabár	Lahore	Ditto	Ditto	" 22nd "
44	Patiala Akhbár	Patiala	Ditto	Ditto	" 24th "
45	Qaisar-ul-Akhabár	Allahabad	Ditto	Ditto	" 23rd "
46	Rahbar-i-Hind	Lahore	Ditto	Bi-weekly	" 22nd & 25th, 1877.
47	Riaz-ul-Akbar ...	Khairabad	Ditto	Tri-monthly	Sept. 20th, 1877.

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